

TWO SERMONS,
PREACHED IN LONDON,
BY THE
REV. WILLIAM NICOL,
AND THE
REV. GEORGE CAMPBELL BRODBELT,
BEFORE THE
PROTESTANT UNION;
A SOCIETY,
INSTITUTED FOR THE RELIEF AND SUPPORT
OF THE
Widows and Orphans
OF
PROTESTANT MINISTERS IN GREAT BRITAIN,
OF EVERY DENOMINATION.
TO WHICH IS ADDED,
A LIST
OF THE
DONATIONS AND SUBSCRIPTIONS
OF ITS
BENEFACTORS AND MEMBERS,
From its Commencement.

London:

PUBLISHED FOR THE BENEFIT OF THE SOCIETY;

And sold by T. CHAPMAN, Fleet Street; T. WILLIAMS, at the
Repository of the Tract Society, Stationers Court; and
D. MURRAY, No. 326, Oxford Street.

1800.

Printed by S. Gosnell,
Little Queen Street, Holborn.

The Labourer worthy of his Hire.

A SERMON,

FOR THE BENEFIT

OF THE

Protestant Union Society,

BY THE

REV. WILLIAM NICOL,

**ONE OF THE MINISTERS OF THE SCOTS CHURCH, SWALLOW
STREET, LONDON.**

May 20th, 1800.

AT a Meeting of the Members of the PROTESTANT
UNION, held this Day at the Scots Church, London Wall,
it was unanimously

RESOLVED, " That the Thanks of the Society be given
" to the Rev. WILLIAM NICOL, for his very excellent
" Sermon, preached before the Society this Day ; and
" that he be requested to permit the same to be printed
" for the Benefit of the Society."

By Order of the Society,

W. F. PLATT, Secretary.

The Labourer worthy of his Hire.

A SERMON.

I CORINTHIANS, ix. ii.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

CORINTH was a city of Greece, and situated in that part of it called Achaia. It was a rich and a splendid city.

The inspired Writer of the Acts of the Apostles informs us, in his eighteenth chapter, that when Paul came to Corinth he was favoured with a vision.

Then spake the Lord to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Paul was a man who had the glory of his blessed Master, and eternal salvation of perishing men, most sincerely at heart: we may therefore be assured, that when he was informed by the Lord himself, that there were many of God's elect in that place, he would earnestly pray for direction both as to matter and manner.

In the first chapter of this Epistle, he reminds the Corinthians of the leading truths which he had preached whilst he had been amongst them, and *how* he had preached those important doctrines.

The Jews required a sign, and the Greeks sought after wisdom; but Paul preached Christ crucified. And as to his manner, it is not with wisdom of words, lest the cross of Christ should have been made of none effect. A crucified Saviour was the leading subject of his discourses, and he proposed divine truths with the greatest plainness. Such
we

were the means which Paul employed, and such were the means which the Lord blessed, for bringing many sons to God and to glory.

Whilst Paul preached a pure gospel he lived under its blessed influence. He was a living epistle of Christ. In the former chapter you find him strongly recommending self-denial to the Corinthians, and he holds up his own conduct, whilst he had been with them, for their imitation. He puts them in mind that he had not acted upon selfish principles, but had studied their good, and not his own temporal comfort. Paul well saw that the state of the church at that period required that he should not insist on his rights as a preacher of the Gospel: but he proves, by invincible arguments, that, when it can be done, Christians are bound to support not only those who minister to them in holy things, but the families of ministers.

He argues from the common practice of men, from the law of Moses, from the express command of our Lord Jesus Christ, and, in the text, from common equity,—“ If we “ have sown unto you spiritual things, is it a great thing if “ we shall reap your carnal things?”

These spiritual blessings, of which the Apostle speaks, come down from the Father of Lights, only for the sake of Jesus Christ, and are applied to the souls of men by the Holy Spirit: but in the kingdom of grace, as in the kingdom of nature, *means* are employed for accomplishing the ends. The word, sacraments, and prayer, are the ordinary means by which the Lord communicates the blessings of salvation, but he has instituted an order of men to dispense the word and sacraments, and to offer up to him the public prayers of his people: therefore those who partake of spiritual blessings ought to regard a gospel ministry as a medium through which they receive spiritual and eternal good things.

I propose, with an humble dependence on the Holy Spirit—

First, To call your attention and my own to some of these blessings which the Lord bestows upon his people through means of his ministering servants.

Secondly, To shew that it is the bounden duty of Christians to support faithful ministers of the Gospel.

Thirdly, We shall consider the object, the origin, and a few

few of these advantages which are peculiar to that institution which has brought us together at this time*.

O blessed Lord! be graciously pleased to bless in a very remarkable manner what shall now be said, so far as it shall be agreeable to thy most holy will.

I am *first* to call your attention and my own to some of these blessings which the Lord bestows upon his people through the means of his ministering servants.

The knowledge of the living and true God is one of these blessings.—The Lord has been pleased to reveal *his own character* through the medium of his holy word, but a standing ministry is appointed to preach that word. When man came from the hand of his Maker, his mind was richly blessed with the knowledge of God. As soon as man presumed to rebel, divine light left the human mind; and Adam betrayed his ignorance of God, by endeavouring to conceal himself amongst the trees of the garden.

Profane history and daily experience concur with God's word in teaching, that man of himself cannot by searching find out God. Athens was long a seat of human learning, but when the inspired penman of this epistle visited that city he found the whole of the inhabitants given to idolatry, and an altar with this inscription, *To the unknown God*. But that day on which Paul came to Athens was to it a bright, a most blessed day! The true God was declared unto those who had never known him: certain men clave unto Paul, and believed. Those men were deeply sensible that the Apostle had been the honoured instrument of opening their eyes, and of bringing them into marvellous light.

Through means of a Gospel ministry man is made acquainted with his own real character and state.—Man knows not that he is wretched, and miserable, and poor, and blind, and naked. He supposes that he is rich and increased in goods, and that he stands in need of nothing: but it is the business of the preacher to undeceive him. The faithful minister often holds up to view the picture, the deformed picture of the unconverted sinner, as it is drawn by the unerring Spirit of God. When divine influence attends his endeavours, the sinner, in place of finding fault with the preacher, frankly confesses that the portrait is exactly like the original.

* The author has only published the *substance* of what was delivered from the pulpit.

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He sees himself defiled, corrupted, guilty, and condemned. He does not say to the man of God, "Hast thou found me, O mine enemy?" The unfeigned language of his heart is, "What must I do to be saved?"

Information of the remedy devised by God for perishing man, is another blessing conveyed through a Gospel ministry.-- We are commissioned by God to inform our fellow-sinners, that a Mediator, in whose person are united the divine and human natures, has been appointed by our offended Father; that an atonement has been made and accepted; that whosoever believes in this Mediator shall be freely pardoned, graciously received into the divine favour, completely purified by the Holy Spirit, and at death received into a state of perfect knowledge, purity, and endless felicity.

Through means of a Gospel ministry mankind are not merely informed of that remedy which reaches as far as their diseases, but they are put in actual possession of these blessings which they so much need.—In that blessed moment when the soul depends upon Christ, a salvation free and full is applied: then guilt is remitted, and sanctifying grace is bestowed. In that day, the deaf hear, the dumb speak, the lame walk, lepers are cleansed, and the dead are raised.

But faith in Christ is most frequently produced by means of a gospel ministry. Faith cometh by hearing, but how shall they hear without a preacher? A blind world has ever accounted the preaching of the Gospel foolishness; but by such foolishness it has pleased God to save them who have believed.—

A Gospel ministry is one principal mean employed by the Lord for carrying forward his begun work in the souls of his people.—The Holy Spirit is not only pleased to make use of his faithful servants for converting the soul that lies in sin, but in building up the saint in his most holy faith. Those who have been planted in the house of our God must be daily watered. Babes in Christ, young men and fathers, need, and in their best hours esteem, both the public and private ministrations of God's servants. Whilst the Christian is in this world he is subject to changes, both as to his outward and spiritual concerns. At one time you may see him enjoying the good things of life in great abundance: but he then needs a faithful servant of God to put him in mind that this is not his rest; that riches often take wings and fly

fly away; and that he should seek a kingdom that shall never be moved, and a crown which fadeth not away. But at another time you may see a child of God in deep distress; visited with poverty, or perhaps with bereaving dispensations of Divine Providence: at that period he much needs one to administer comfort to his dejected mind.

Whilst in this imperfect state, the Christian is also subject to backsliding; and if he is in that state, he needs a son of thunder to rouse him out of it. If he has been greatly alarmed with a sense of his sin, in having backslidden from the Lord, a son of consolation is needed. In their last moments Christians often greatly desire the presence, the instructions, and prayers of their pastors. It is the will of God, that so long as his saints are on earth, they should have men of like passions with themselves to be their instructors.

I conclude this part of my subject, by earnestly beseeching you, my Christian friends, to attend regularly upon the preaching of the word whilst you enjoy health; and when the Lord shall be pleased to lay you upon beds of sickness, or upon your death-beds, send for your pastors, that they may converse with you, and pray for you. Your ministers cannot indeed enter into these deep waters of Jordan with you, but they can assure you, who are the flock of *Christ*, that *He* shall be with you in the very *midst* of the swelling flood. They can pray for a quiet dismissal from a vale of tears, and for a triumphant entrance into a world, where there is neither sin, suffering, nor sorrow.

I come now to shew—

Secondly, That it is the bounden duty of Christians to maintain faithful ministers of the Gospel, and, if necessary, to make provision for the families of their deceased pastors.

I shall bring forward no arguments but these which are suggested by the Apostle in the context.

It is the common practice of society that every man should be supported by his profession, and that his maintenance should be proportioned *to the station* which he holds.

If a man has enlisted under the banner of his prince, that he may defend his king and his country, has he not a good right to expect support from those whose lives and whose property he protects? Who goeth a warfare at any time upon his own charges? The husbandman who planteth

a vineyard expects to reap the fruit of his labour; and the shepherd who feedeth the flock expects to eat of the milk of the flock. Such is the forcible reasoning of the Apostle in the seventh verse; and he takes notice, that he had been not only reasoning after the manner of men, but according to the revealed will of God. He proceeds to bring arguments from the law of Moses, from the command of a greater than Moses, and from common equity. He reminds them of a law recorded in the 25th chapter of Deuteronomy, and 4th verse, and he explaineth that law; "Thou shalt not muzzle the ox that treadeth out the corn." This is the law: but the Apostle shews, that the Lord did not only by this precept require that his people should be merciful to the inferior and laborious animals, but that they should give due support to those who were instrumental in feeding their souls with the bread of life. "Doth God," says he, "take care of oxen?" Yes; God taketh care of oxen: he is the preserver of the fowls of the air, of the fishes of the sea, and of the cattle upon a thousand hills. That man who abuses his beast, by starving or striking, or by overworking him, is thereby a transgressor of the law of God. A merciful man is merciful to his beast. I would here observe, by the by, that it is the express law of the Lord, that our cattle should have *rest* on his holy day.

But if God taketh such care of oxen, how much greater care must he take of those whom he has called to minister to his people in holy things? If God is offended with the man who neglects to feed his beast that serveth him, how much more offended must he be with those who withhold support from their pastors?

In the 13th verse he reminds the Corinthians, that under the law proper provision was made by the command of God for his ministering servants. He here referred to Numb. xviii. 24. and to Deut. x. 9. and xviii. 1. But some of the Corinthians might have been disposed to reply, "We have not embraced Judaism, but Christianity; and, therefore, neither those precepts to which you have referred, nor your explanation of them, can apply to us." Paul therefore informs them, that it is the will of the Lord, under the New Testament dispensation, that his labouring servants should be supported by those amongst whom they labour. "Even so hath the Lord ordained, that they who preach the Gos-
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"pel should live of the Gospel." He referred his readers to the Gospel of Matt. x. 10. In this striking passage, our blessed Lord does not enjoin the paying of tithes, but he declares that it is *his* will that the workman shall have his meat.

I must here observe, that Paul is only pleading the cause of such ministers as labour and preach the Gospel; the man, therefore, who either does not *labour*, or who does not preach the *Gospel*, cannot rightly avail himself either of Paul's pleading, or our Lord's precept. In the text the Apostle argues from common equity: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

From the inequality of these things; from the excellency of spiritual above earthly things, he argues the reasonableness of the duty which he recommends. Let no man suppose that he is left at liberty by God, either to give, or not to give, to his minister; let no real Christian suppose, that when he gives a little of such corruptible things as silver or gold to his pastor, that the preacher becomes his debtor. What are your carnal things, when compared with spiritual things? What is the mammon of unrighteousness, when laid in the balance with the gold tried in the fire?

It, perhaps, may be said by some persons, What does this arguing reprove? who denies that the ministers of the Gospel should have a reasonable support? To this I reply, that although there may be few who deny it in words, yet there are too many of the hearers of the Gospel who do not rightly discharge this duty: there are some who, although they give support to their ministers, yet that support bears little proportion either to their wealth, or to the wants of the man whose time and whose every talent is devoted to their eternal interests.

There is another class who give their little with manifest reluctance; such persons seem to say, by their every look on such an occasion as this, that every farthing is ill bestowed that is given for preaching.

I bless the Lord that I am not, on this part of my subject, speaking the language of my own experience; but I well know that I am speaking the language of truth, and the painful experience of many who are much better entitled to a decent support.

Thanks be to the Lord, there are many, very many, who give liberally and cheerfully to the support of the Gospel. Let not the rich, who give of their abundance; let not the poor widow, who gives her mite, take offence at what has been said; duty sometimes imposes upon us a task which is not agreeable, and such is the case with the preacher at present: it is always painful to find fault with the hearers of the Gospel, for withholding due support from their ministers.

Under this head I proposed to shew, that it is the duty of the people not only to give support to their faithful ministers, but if in their power, and if the case requires, that they should make provision for the *families* of their deceased ministers. If you read and believe the fifth verse of this chapter, you must be convinced of the absurdity of the Popish doctrine, respecting the celibacy of the clergy; you must at the same time see, that Paul here shews, that the people are bound not only to support ministers themselves, but the wives and children of their ministers. But if a congregation be bound to support the family of their pastor during his life, they must be bound, if able, and the case requires it, to give support to his widow and children.

I again argue, both from common expectation, and from the revealed will of God. If a commander falls upon the high places of the field, to what quarter can his afflicted widow look for temporal support but to the state? If a servant who has been faithful to the trust reposed in him, dies poor in the service of his master, is it not natural for the widow to look up to that master for assistance? and if he is able, and consults his duty, the widow does not look up in vain.

A faithful minister of the Gospel is a good soldier of Jesus Christ, and your servant for Jesus' sake: as a gospel ministry is a medium through which the Lord communicates spiritual things to your souls, and to the souls of those who are dear to you, so it is through you that he bestows temporal things, not only upon us, but upon ours. From what quarter, then, shall our widows expect support, but from those amongst whom we have laboured, and for whose souls we have watched: as the blessed effects of our ministrations shall not die with us, so neither should your support be with-

drawn from those whom we shall leave behind us—if they shall need that assistance.

In many parts of God's word, he requires that his people should take particular care of the widow and of the fatherless. By that very solemn charge which our Lord gave upon the cross to John, he has taught his saints how they ought to act to the near and needy relatives of his deceased servants. Concerning his mother, who was standing at the foot of the cross, Jesus said to the beloved disciple, "Man, behold *thy* mother." John well understood, and most cheerfully obeyed the dying charge given by his Master; "and from that hour, that disciple took her unto his own home."

If you, through our ministrations, have been made partakers of spiritual things, you ought to consider us as your spiritual fathers in Christ Jesus; and therefore our widows and children should be regarded as your mothers, as your own brethren and sisters.

Let us now, in the third place, consider the object, the origin, and a few of those advantages which are peculiar to that institution which has brought us together at this time.

The *object* is to form a permanent fund, so as to allow a certain income to the widows and children of deceased ministers of the Gospel.

The importance of this object must certainly be both felt and acknowledged by all true Christians, and in a particular manner by Christian husbands and Christian parents.

Under God, this laudable institution owes its origin to a most benevolent Christian now present*. A considerable time ago this good man intimated to his friends, that he had long wished to see a fund established, for the support of the widows and children of deceased ministers of the Gospel: he and his friends frequently met and conversed upon this important subject; their minds were deeply impressed with a sense of the magnitude of the object which they had in view: they, at last, formed themselves into a society, and agreed that this society should be called the *Protestant Union*.

The members of this society have acted, and still do act, like wise and good men; they obtained, and carefully ex-

* J. Hamilton, M. D. London.

amined the plans of several institutions of a similar kind; they consulted professional men of distinguished abilities; their meetings are constituted and concluded with prayer to the Father of Lights, who is the Father of the fatherless, and the widow's Judge in his holy habitation.

As the public are already in possession of the plan of this society, it is unnecessary for me, in this place, to give a detail of it; I shall only mention two or three circumstances which distinguish this institution from all others with which we are acquainted, which have for their object the relief of the widows and children of ministers.

A most respectable body of the *laity* came early and cheerfully forward, and not only gave their able assistance in forming the plan, but have, since its formation, given *liberal donations, and become annual subscribers.*

Although no layman can have any beneficial interest in the funds, yet, according to the plan, *there must be a great proportion of laymen constantly in the direction.*

This plan is much more comprehensive than other plans which have the same object; it embraces Protestant ministers of *all denominations.*

We apprehend, that these are advantages peculiar to this institution. It has been proposed *by the laity*, that, if any minister is so poor, that he cannot become a subscriber, his congregation should pay his subscription. There are many able and faithful ministers who cannot even spare the small sum of an annual subscription to such an institution; but if the burden shall be divided amongst the people of their congregations, it will be scarcely felt by the individual.

My Christian friends, after you have been reminded of these spiritual blessings which the Lord is pleased to communicate to you through the medium of a standing Gospel ministry; after you have been reminded, that it is not only your duty to support your pastors and their families, but to contribute to the support of the widows and orphans of your deceased pastors, if they shall need that assistance; and having been also informed of an institution which has for its object the relief of the widows and children of your ministers, it is hoped that you will now cheerfully come forward with such donations and subscriptions as your circumstances can afford.

You

You must be deeply sensible that such an institution is greatly wanted; if every congregation was *able* and *willing* to relieve the widow and orphans of the deceased pastor, I acknowledge that there would be less necessity for resorting to such an expedient: but the greatest number of congregations are not able; they can only give a bare subsistence to the *present incumbents*. There may be some congregations *able*, but in these there may be individuals who are *unwilling* to give support to the families of their deceased ministers. In such cases, supposing assistance to be given, yet the conduct of such individuals must greatly increase the distress of the disconsolate widows. Blessed be God, there are a few happy exceptions; there are some congregations which give liberal support to the widows and children of their dear departed pastors: but these are, comparatively, very small in number.

If the Lord shall be pleased to give countenance to this institution, the widow and her fatherless offspring shall have an annual, though small income, which they can call *their own*; an affectionate, but poor people, shall see those who are very dear to them happily relieved; and the hard-hearted individual shall not be provoked to add to the affliction of the grieved mind.

My dear hearers, we, of the sacred order, acknowledge that we are poor, and therefore need your assistance in making provision for our families after our death; but by cheerfully submitting to poverty, we magnify our office, and lay you under strong obligations to us and to ours; we with pleasure turn our backs upon the wealth of the world, that we may be instrumental in putting you in possession of unsearchable riches: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

As for you, my much-respected brethren of the laity, who most willingly gave your able and much-needed assistance in forming the plan adopted by this society, and who have given your pecuniary support in a most liberal manner, may the Lord richly reward you! Ye have done what ye could, that we may perform the important duties of our office without distraction; ye have done what ye could to give ease to our minds in our last moments; ye have done what ye could to cause the hearts of our widows and our orphans to sing for joy. May the Lord remarkably bless the labours

labours of your ministers to you and your families ; may he stand by you in the awful moments, when earthly friends can afford no assistance, but must take the last farewell !

The time may soon come, when your children, as well as ours, must take up the lamentation of the weeping prophet ; “ We are orphans and fatherless, our mothers are as “ widows.” May the eternal God be then their refuge, and underneath his everlasting arms !

My reverend fathers and brethren in the holy ministry, permit me, in the conclusion of this discourse, to address a few words to you, and to my own soul.

Let us be content with such things as we at present possess ; let us guard against that anxiety which would unfit our minds for private and public duties ; let us express our gratitude, in a proper manner, to those good men, and to their families, who have come forward so cheerfully on the present occasion : these men have no greater pleasure than to see us diligent and successful in the work of the Lord. Allow me to put you and myself in remembrance, that we must take care not to retaliate upon those who shall refuse to give countenance to this institution, or who may give, in a sparing manner, to our support : none of them ought to have it in their power to say, that we have rendered evil for evil, or that we have sown sparingly to them. Let us be diligent in season, and out of season ; and let every sermon be richly stored with divine truths ; let us be thankful to the Great Head of the church for having put us into the ministry. Gabriel would willingly come down and perform the duties of our office, but a Gabriel cannot be employed ; the treasure must be in earthen vessels, that the excellency of the power may be seen to be of God. Let us daily remember the wormwood and the gall ; let us seriously consider the torments which must be endured by those who shall be finally lost ; let us remember the blessedness prepared for those who shall believe in Jesus ; let us keep constantly in mind the *price* of salvation, and the great reward provided for these who turn many to righteousness.

May the Lord’s blessing accompany his own word, and to his great name be eternal praise !



Maintenance of Ministers.

A SERMON,

PREACHED FOR THE BENEFIT

OF

The Protestant Union Society,

IN THE

PARISH CHURCH OF ST. SAVIOUR'S,

SOUTHWARK,

On TUESDAY, MAY 20th, 1800;

BY THE

REV. GEORGE CAMPBELL BRODBELT,

**RECTOR OF ASTON SANDFORD, AND PERPETUAL CURATE OF
LOUDWATER, BUCKS.**

May 20, 1800.

AT a Meeting of the Members of the PROTESTANT
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By Order of the Society,

W. F. PLATT, Secretary.

Maintenance of Ministers, A SERMON.

GALATIANS, vi. 6.

*Let him that is taught in the word, communicate
unto him that teacheth in all good things.*

WHEN once the interests of religion are deeply recognised and powerfully felt upon the conscience, men are usually anxious to propagate its tenets to those who are around them. Some, in the energetic fervour of first impressions, have immediately thought of commencing ministers themselves; but it never was intended that all men should be preachers; for if all were such, where would be the hearers? The Lord chooses whom he pleases for the office of disseminating his word. Heb. v. 4. Happy are those persons whom he employs as his heralds! They hold, it must be confessed, an illustrious office; and although other men are not called upon to preach, yet may they most effectually subserve the best of causes by their substance: for, saith the Apostle, "Let," &c. In the words we may perceive,

I. *The Apostle's direction*—"Let him that is taught in the Word, communicate unto him that teacheth."

II. *The extent of his direction*—"In all good things."

We begin with,

I. *The Apostle's direction*. "Let him that is taught," &c.

When the Apostle gave his direction, he had in view our Lord's ascension, who then "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12. He promised to be with these, "yea,

“ even unto the end of the world.” Mat. xxviii. 20. There were, therefore, always to be “ Teachers of the word,” *the word* emphatically. “ To the law and to the testimony ; “ if they speak not according to *this word*, it is because “ there is no light in them.” Isa. viii. 20. “ Preach the “ word,” saith our Apostle, 2 Tim. iv. 2. particularly Christ, “ whom we preach, warning every man, and teach- “ ing every man in all wisdom, that we may present every “ man perfect in Christ Jesus.” Col. i. 28. To be enabled to appeal to the consciences of men, that every mean hath been used for their edification, is an incalculable mercy. Thus St. Paul could say, “ I have kept back nothing that “ was profitable unto you, but have shewed you, and have “ taught you publicly, and from house to house, testifying “ both to the Jews, and also to the Greeks, repentance “ toward God, and faith toward our Lord Jesus Christ.” Acts, xx. 20, 21. When the word is taught, then the following doctrines are preached.

1. *Adam's transgression.* We must ever lament and preach,

“ Of man's first disobedience, and the fruit

“ Of that forbidden tree, whose mortal taste

“ Brought death into the world, and all our woe.”

Illiterate men are very ignorant of this fundamental doctrine. Constant, nay almost *daily* experience testifies, that numbers scarcely have even heard of the sin of their nature, and of its direful consequences ; and yet “ *original* “ *sin* standeth not in the following of Adam, as the Pela- “ gians do vainly talk, but it is the fault and corruption of “ the *nature* of *every* man that naturally is engendered of “ the offspring of Adam : and it” (saith the article of the church of England) “ *deserveth*” (most awful denunciation !) “ God's wrath and damnation.” Fastidious scientific sophists too, and not illiterate men alone, pretend inconsistency in the permission of *a sin* that involved such tremendous effects. To preach, therefore, “ the word,” this foundation will ever be laid by wise master-builders, since we were “ shapen in iniquity, and in sin did our mothers “ conceive us.” Ps. li. 5. “ In Adam *all* die ;” 1 Cor. xv. 22. and “ by the disobedience of one, many were made,” not only liable to err, but “ *sinners.*” Rom. v. 19:

2. *The*

2. *The person and work of our Redeemer.*

"Jesus is worthy to receive
 "Honour and power *divine*."

"He is the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had, by himself, purged our sins, sat down on the right hand of the Majesty on high." Heb. i. 3. Have we broken the divine law? He hath fulfilled it. Have we deserved to die? He died for us, "the just for the unjust, that he might bring us to God." 1 Pet. iii. 18. His obedience unto death is our righteousness, the righteousness of God, which is "unto all, and upon all them that believe." Rom. iii. 22. Emphatically thus to preach, is to preach "the Word;" for "other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

3. *The work of the Holy Spirit.* His agency is necessary to quicken us, who, till he appear, lie "dead in trespasses and sins," "tied and bound with the chain" of our transgressions. Adam was our primitive representative head, "created in righteousness and true holiness after the image of God." In him dwelt, as in a temple, the divine Spirit; hence his spiritual nature. God gave him a command not to eat of the fruit of the forbidden tree. He disobeyed his Maker's dictate. He ate, he fell, he *lost the Spirit*, he became a natural man. We derive our origin and nature from him. We are born, "earthly, sensual, devilish, not having the Spirit." Jude, 19. Hence the necessity of a new birth. Were we once spiritual in Adam? now we are "far gone from original righteousness;" and if we expect to obtain the heavenly kingdom, we "must be born again, born of water and of the Spirit." John, iii. 3. 5. As long as we live in this world, we continually need his agency, being incapable of thinking a good thought of ourselves. He is "the seal of our future inheritance." Eph. i. 13, 14. "Our comforter," John, xv. 26. "convincing us of sin, righteousness, and judgment," *ibid.* xvi. 8. and "bearing witness with our spirits" here that we belong to God. Rom. viii. 16. He will in the last day (supposing we be the real members of Christ) "quicken our mortal bodies" by his omnipotent agency, and be the blessed medium of our
 I
 resur-

resurrection to eternal life. *Ibid.* viii. 11. Thus are we taught to sing,

" Come, Holy Ghost, our souls inspire,
 " And lighten with celestial fire;
 " Thou the anointing Spirit art,
 " Who dost thy sev'nfold gifts impart;
 " Thy blessed unction from above,
 " Is comfort, life, and fire of love."

4. *The necessity of holiness.* Any system of religion or morality, which does not suppose holiness, must be defective. The religion of our Saviour eminently secures this; "If ye keep my commandments," saith he, "ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John, xv. 10. "Without holiness, no man," let his pretensions be what they may, "shall see the Lord." Heb. xii. 14.

At present we mention no other doctrines than the above. He, who is *thus taught*, should "communicate" of his temporal substance to his instructor, to enable him to live and to provide for his family. When our Lord sent forth his disciples to preach, saith he, "Provide neither gold, nor silver, nor brags in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, *for the workman is worthy of his meat.*" Mat. x. 9. 10. The Apostle of the Gentiles argues this important point with inimitable force of argument, and convincing energy of expression. He compares the laborious minister to a warrior, a planter of a vineyard, and the proprietor of a flock: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" In regard to the above cases; neither would it be common justice that the warrior should spend his own private fortune in fighting for the public, nor would it be equity to deprive a man from eating of the fruit of his own vineyard, or quenching his thirst from his own flock. The law of God *covertly* (reasons the same inspired penman) *in-culcated* the same truth. It commanded that the ox, which trode out the corn, should not be muzzled; meaning, that the pious minister, who from the *involving letter* brings forth and dispenses *the spirit* of the divine law, should be properly

properly maintained, "that he that ploweth, should plow in hope, and that he that thresheth in hope, should be partaker of his hope." The law, too, *openly asserted* the custom of the maintenance of ministers under its dispensation, and the Apostle argues that it is *the ordination of God* that *the same* care should be taken of them *now*, under the far more illustrious promulgation of the Gospel. "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath *the Lord ordained*, that they which preach the Gospel, should live of the Gospel." 1 Cor. ix. 7, 14. Indeed the man who rules well, should be counted worthy of double honour, especially he who *labours* in the word and doctrine; for the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward." 1 Tim. v. 17, 18. We would ask, Doth St. James declare that "the hire of the labourers who have reaped down our fields, if kept back by fraud, crieth; and that the cries of them, which have reaped, are entered into the ears of the Lord of Sabaoth?" James, v. 4. And will not God equally avenge the cause of his *spiritual "labourers,"* who are pinched with want, and deeply immersed in poverty by penurious and avaricious professors? Is it, or is it not the doctrine of the Scriptures, that "the labourer is worthy of his reward?" If it be, how can it be accounted for that so few individuals seem aware of their duty in this respect? Our text speaks clearly of uncommon and extended liberality to ministers, as if hearers thought nothing too much to be done for their pastors themselves or their families; which brings us to the

II. *Extent of the direction.* "In ALL good things."

What a generous expression! "*all good things!*" Surely this supposes almost unbounded benevolence, cheerfully and liberally bestowed, as the "reward" of "labour;" not considered as mere generosity, but resulting from a strict relationship between minister and people, founded upon the unalterable word of God. Thanks be to the Lord! there are yet some characters amongst us, who feel the constraining energy of divine love; and who, from love to their Saviour, still *prove* its efficacy and genuineness by administering to the maintenance of his ambassadors. Let such know

know they shall never lose their reward. The Lord, arguing for the provision of his temple and ministers in former times, thus adduces his promise: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10. This passage applies to the times of the Gospel. Let hearers believe the word of the Lord! Let them affectionately maintain their ministers, from a principle of love to Christ, which is the equivalent for what was done formerly, and then let them keenly observe the kind providence of God. It is *his Word* that hath said, "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10.

USES.

1. *Every Christian should be careful to be "taught in the Word."* We are not pleading for idlers in the vineyard. We freely acknowledge there are men whom to support would be a disgrace,—whose conduct invariably brings an odium upon the good ways of the Lord: and if such characters were discarded from the church of Christ, the holy body of the Saviour would be better fed with the bread of life, nor would his sheep be worried by the wolfish train of barbarous shepherds. Such Isaiah describes, when he saith, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant." Isaiah, lvi. 10, 12. Observe the conduct of your ministers. Our Lord himself has given us this direction, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits." Mat. vii. 15, 16. If your minister be upright, and preaches to you
"the

" the Word," you will perceive an harmony in all his proceedings.

" I venerate the man, whose heart is warm,
 " Whose hands are pure, whose doctrine and whose life
 " Coincident, exhibit lucid proof
 " That he is honest in the sacred cause.
 " To such I render more than mere respect,
 " Whose actions say that they respect themselves."

2. *Those hearers, who liberally maintain their ministers, will enable them to provide for their families.* " A communication " in all good things" will easily answer this purpose. THE SOCIETY for which the speaker is pleading is denominated THE PROTESTANT UNION, " the object of which is to make " some provision for the relief and support of the widows " and orphans of Protestant ministers, in Great Britain, " of every description." It should be well understood that the minister himself will be responsible for the payment of the money to be annually laid down for the discharge of his subscription to the particular class to which he may be led to assign his name; but then it is also charitably supposed, " that each minister's congregation, by a subscription " among themselves, by a collection, or any other mode " that may best suit their circumstances, and least hurt their " pastor's feelings, will endeavour to ease him of the pecuniary burden; and that such an act of beneficence " conferred by the congregation on the one hand, and accepted by the minister on the other, will undoubtedly " strengthen and confirm the sacred bands by which they " are mutually united."

Many are *the motives* which should induce us to assist pious ministers on this occasion. We hope they will not be offended, when we say, that, in general, they " are very " different men of business. Wise unto salvation, and to win " souls to the Redeemer, many of them are children in " understanding as to the things of this world." Surely then, whilst they are praying for us, preaching to us, " instant in season and out of season," for our *spiritual* benefit, we ought to think and act for them in *temporal* things. Never was the divine apophthegm, that " the children of " this world are in their generation wiser than the chil-

“dren of light,” more evidently and frequently fulfilled than in the conduct of some sincere and simple-hearted ministers of the Gospel!

But to reverse this picture. We believe that it will be readily granted, that there are other men, who from choice, divinely called, have entered upon the ministerial office: men of the most brilliant and refined talents, who would have shone, and could yet shine, in any station of life. Such by their abilities might have raised themselves, by the blessing of the Lord, to the most eminent situations, and instead of soliciting benevolence, would now be rolling in affluence, bestowing with abundant liberality the alms they now humbly crave from their respective friends and congregations, to enable them to dispense the riches of the everlasting Gospel of peace. Shall *such* men want? Forbid it, Heaven! forbid it, kind benevolence!—Oh! Sirs, let not men of such a description, with infants craving bread, and partners perhaps weakly in health, have their hearts rent with corroding cares of this life, whilst their only fault (alas! it is no fault) hath been that of too keenly attending to the interests of your immortal and precious souls! Suppose a man, your spiritual father, or only spiritual assistant, dying; should you wish to have the miserable reflection, that in the last gasp of life such a man’s mind was distracted with worldly cares about his family, when *you* might easily by your influence and liberality have soothed his dying pillow, and been the mean of your best friend’s departing to his Lord with final serenity and peaceable composure? Guilt, horrid guilt! surely, in such a case, stares the unthinking hearer in the face!

It has been objected by frigid professors, whose hearts have never felt the glow of animated religious impressions, “that it is good for ministers to be poor; a situation of poverty rendering them humble, submissive, and more sensible to their duty.” To answer this objection we would accommodate the words of a celebrated poet—

“I am a minister: Hath not a minister eyes? hath not
 “a minister hands, organs, dimensions, senses, affections,
 “passions? fed with the same food, hurt with the same
 “weapons, subject to the same diseases, healed by the
 “same means, warmed and cooled by the same winter and
 “summer, as another man is? If you prick us, do we not
 “bleed?

“ bleed? If you tickle us, do we not laugh? If you poison us, do we not die?”

In short, have not ministers the same duties and sensations as other men? Do not the Scriptures expressly say, “ If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” 1 Tim. v. 8. Now we ask, are ministers the only men who are to plead a dispensation to be unnatural? Other men may provide for their families, but ministers should leave that duty entirely to Providence. *Credat Judæus!*

Many a valuable man, we are persuaded, is depressed for want. Were congregations more liberal, they would soon perceive the ebullitions of rising genius beautifully unfolding themselves; but for want of their genial support, piety, depressed by the chilling blast of penury, if it strive to rise, yet soon languishes, and nearly expires. Ministers should not “ entangle themselves with the affairs of this world,” but should strive to make “ their profiting appear to all.” But how can these things be done without candid temporal support? We find artists creating funds for their widows and orphans; a pleasing and a profitable example! Nay, even stage-players, those pests of society, whose love to God is so equivocal, who injure the standard of our morals, and who are daily poisoning the minds of the rising generation (See *Wilberforce's Practical View*, pages 306, 307), have funds appropriated for the consolation of *their* declining years! When shall we learn policy from Satan?

“ Fas est et ab hoste doceri.”

In general, every pious minister, where he has an opportunity of so doing, preaches three times a week to his congregation. In other words, he dispenses the Word of God one hundred and fifty-six times in the course of the twelve-month, besides occasional sermons for his brethren. Now let a calculation be fairly made, what the subscriptions in general of people amount to for each sermon thus dispensed. Persons even of affluence and fortune sometimes only annually subscribe a single guinea! Let then this guinea be subdivided into one hundred and fifty-six parts, and see whether the meanest “labourer” in the kingdom be not better provided

for! We believe that hearers in general think but little on the present subject, but may the Lord now flash conviction upon their consciences! It has been said, that morality is little understood by evangelical professors, not so much from want of a desire to perform their duty, when known, as from ignorance of it. The present we acknowledge to be a delicate subject for a speaker to touch upon; but as it is of the essence of the discourse to mention these things, it is hoped *now*, that hearers, understanding their relative situations to their pastors, will heartily contribute of their substance upon the present occasion.

Probably it may be demanded what proportion of salary is requisite for the maintenance of a minister, to enable him thus to live and to provide for his family? We readily answer, that we suppose no candid man will think, in these dear and scarce times, 100*l.* per annum too much even for a single man, who is to appear as a gentleman, and to support with comfort the character of a minister of Christ.

We grant, that if congregations cannot afford so large a salary, and if there be no fund, nor tithes appropriated to such an amount, pious men, loving souls beyond all pecuniary emolument, will feel it their highest privilege to deny themselves in a thousand instances, rather than put to the least inconvenience their respective flocks*. But we should here recollect, that in this sermon we are not preach-

* In a circle of genteel company, in the *metropolis*, not many months ago, the subject of discourse happening to turn upon the scanty maintenance of a particular minister in the establishment, in a certain market-town in the country, it was facetiously observed by a very pious and godly clergyman present, that "ministers should be contented to live even upon bread and butter-milk."—Here for a moment the speaker made a pause in his discourse, whilst the author of this note sat wondering at the idea, and pondering how homely the fare was. The gentleman then resumed, "that though it was his sincere opinion that ministers should be contented to live scantily, yet in such a case he supposed the people likewise lived in the same manner; otherwise," said he, "should it be known that the people every day feasted upon the bounties of Providence, I should think it, being their minister, very hard not to share in their delicious feasts." The above anecdote elucidates all that the Preacher would inculcate, viz. that the *circumstances of the people* should ever dictate the maintenance of their minister.

ing of what are the incumbent duties of ministers to their hearers, whether poor or rich, but of the *people's* privilege in subscribing their quota for the support of the ministry. Single or married persons, who have no families of their own to provide for, should consider the awfully inspired words of St. James, of "riches corrupted and of garments moth-eaten." His words are, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James, v. 3, 4. Let such remember, "there is a sore evil, which Solomon had seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccles. v. 13. In truth, riches are talents not to be *hoarded*, but *laid out* for the benefit of others; and those who are constantly accumulating riches, and not living up to their fortunes, if they have a real sufficiency, are denominated by the word of God "churls*," and scarcely deserve the name of Christians.

The speaker hopes that it will not be thought egotism for him to mention this morning, that he is not pleading for himself, therefore he the more readily comes forward to solicit for others the contributions of the public. A combination of circumstances, too delicate to be mentioned, forbid him to state why he belongs not to this society. When originally solicited to administer his services upon this occasion, he started the impropriety of pleading for a cause which he did not by his own conduct enforce; but the argument was turned against him, that "surely he could with the more grace recommend a cause in which he was not interested himself." The propriety of his conduct he submits to a candid public; but this he may add, that this Society, he apprehends, could scarcely have prevailed upon an individual who would more feelingly have pleaded for them on this occasion, as the person who now stands before this congregation has a beloved partner and seven children!

3. *Let ministers, who preach "the" faithful "Word," be encouraged.*—Remember, dear Sirs, that ye "are partakers of the glory that shall be revealed. Feed then the flock

* *Churl*. "A naughty person, who hoards up his wealth as in a prison, and is utterly averse to live up to his station, or to bestow alms according to his ability." Isaiah, xxxii. 5.—See *Brown's Dictionary of the Bible*.

“ of God which is among you, taking the oversight thereof,
 “ not by constraint, but willingly, not for *filthy* lucre, but
 “ of a *ready mind*; neither as being lords over God’s
 “ heritage, but being ensamples to the flock: and when the
 “ chief Shepherd shall appear, ye shall receive a crown of
 “ glory, that fadeth not away.” 1 Peter, v. 1. 4. If by
 any unforeseen, apparent casualty, but which always hap-
 pens by the determinate counsel and foreknowledge of God,
 you should be called to die deranged in your circumstances,
 remember there is one portion of Scripture intended pur-
 posely for your consolation. The poor prophet’s widow,
 who was left unprovided for, cried to Elisha, and you,
 better than the Preacher, can easily recollect the result.
 God miraculously interfered: a little was increased to much,
 the family was relieved, and their circumstances rendered
 comfortable and easy. 2 Kings, iv. 1. 7. What the Lord
 hath done, in his own way, time, and manner, he can do
 again.

4. *Once more we solicit the contributions of the congregation.*
 In these days of blasphemy, irreligion, and false philosophy,
 pretenders to reformation are encouraged on every side. By
 contributing this morning to alleviate the situation of the
 laborious minister, and to render his heart and his mind
 more easy, you will be instrumental in forwarding the chief
 design of God, the promulgation of his everlasting Gospel,
 and thus counteract the subtle wiles of Satan and all his emis-
 saries. A better charity cannot be devised. May the Lord
 incline your minds to be very liberal! Profusely so you can
 scarcely be on this occasion. The smallest donation will
 not lose its recompence. “ He that receiveth a prophet, in
 “ the name of a prophet, shall receive a prophet’s reward;
 “ and he that receiveth a righteous man, in the name of a
 “ righteous man, shall receive a righteous man’s reward.
 “ And whosoever shall give to drink unto one of these little
 “ ones, a cup of cold water only, in the name of a disciple,
 “ verily I say unto you, he shall in no wise lose his reward.”
 Mat. x. 41, 42.



ANALYSIS OF THE SERMON.

Gal. vi. 6. *Let him that is taught, &c.*

I. *The Apostle's direction.* "Let him that is taught in the word communicate unto him that teacheth." When our Lord ascended, he gave some "apostles." Eph. iv. 11. 12. He promised to be with these, "yea, even unto the end of the world."—There were therefore to be always "teachers of the word"—"The word" emphatically. "To the law," Isa. viii. 20. "Preach the word," 2 Tim. iv. 2. particularly Christ, "whom we preach." Acts, xx. 20, 21.—When "the word" is taught, then the following things are preached—

1. Adam's transgression. 2. Jesus's person and work. 3. The work also of the Holy Spirit. 4. The necessity of holiness.—This is to "teach the word."

He who is *thus* taught should communicate of his temporal substance to his instructor. This argued at large from Mat. x. 9, 10. 1 Cor. ix. 7. 14. and 1 Tim. v. 17, 18.

II. *The extent of his direction.* "In ALL good things."

Cheerfully and liberally; for if a minister labours hard he is worthy, and those who contribute will never lose their reward. Mal. iii. 10. and Prov. iii. 9, 10.

USES.

1. *Every Christian should be careful to be taught in "the word."* We are not pleading for idlers, such as those described, Isa. lvi. 10. 12. but scriptural preachers.

2. *Those hearers, who liberally maintain their ministers, will enable them to provide for their families.* "A communication in all good things" will easily answer this purpose. It is granted, *some* ministers are not very careful in worldly matters; yet *others* would shine in any situation. A variety of objections removed, such as, "It is good for ministers to be poor," &c. &c.—Artists and players are encouraged, but not ministers in proportion.

3. *Let ministers who teach "the word" be encouraged.* 1 Pet. v. 1. 4. and 2 Kings, iv. 1. 7.

4. *We again solicit your contributions.* If you wish the world reformed, encourage our suit.

EXORDIUM.

Few men who wish for the extension of Christ's kingdom, but wish to encourage any project that can set it forward. Ministers chiefly extend this kingdom; but all cannot be ministers, and yet all may do something by their substance: for saith the Apostle, "Let him," &c.

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DONATIONS

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Broadwood, Mr. - - -	20	0	0			
Burchett, Mr. - - -	10	10	0			
Clapham, John, Esq. - - -	10	0	0			
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Cowie, Robert, Esq. - - -	30	0	0			
Curling, Jesse, Esq. sen. - - -	10	10	0			
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Hardcastle, Joseph, Esq. - - -	30	0	0			
Hill, Rev. Rowland - - -	10	0	0			
Minchin, T. A. Esq. - - -	10	10	0			
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Theakston, George, Esq. - - -	5	5	0			
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473 13 6
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		£.	s.	d.
	Brought over	473	13	6
Collection after sermon, at Miles's Lane	-	12	7	10
Ditto, at St. Saviour's, Southwark	- -	32	2	9

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		£.	s.	d.
Butterworth, Mr.	- - -	1	1	0
Clark, Mr.	- - -	1	1	0
Gofnell, Mr.	- - -	1	1	0
Gouger, Mr.	- - -	1	1	0
Greatheed, Rev. Samuel	-	1	1	0
Gwennap, Mr.	- - -	1	1	0
H——, Miss	- - -	1	1	0
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Hodson, Mr.	- - -	1	1	0
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Walcott, John, Esq.	- - -	1	1	0
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Caldwell, Rev. Robert	- -	7	17	6
Carried over		598	12	1
E		Davies,		

		£.	s.	d.	£.	s.	d.
	Brought over	57	15	0	598	12	1
Davies, Rev. John	-	7	17	6			
Easton, Rev. Alexander	-	7	17	6			
Ellerton, Rev. Edward	-	5	5	0			
Ewing, Rev. Greville	-	5	5	0			
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Gale, Rev. Robert	-	7	17	6			
Glascott, Rev. Craddock	-	7	17	6			
Griffin, Rev. John	-	7	17	6			
Hamilton, Rev. Dr.	-	5	5	0			
Hillyard, Rev. Thomas	-	5	5	0			
Hunter, Rev. Dr.	-	7	17	6			
Jerment, Rev. George	-	7	17	6			
Kerby, Rev. Joseph	-	5	5	0			
Knight, Rev. J. A.	-	7	17	6			
Knight, Rev. John	-	7	17	6			
Lambert, Rev. George	-	10	10	0			
Mather, Rev. Alexander	-	7	17	6			
Marshall, Rev. John	-	5	5	0			
M'All, Rev. Robert	-	7	17	6			
Morley, Rev. John	-	7	17	6			
Nicol, Rev. William	-	7	17	6			
Padden, Rev. William	-	7	17	6			
Parnel, Rev. James	-	7	17	6			
Parsons, Rev. Edward	-	7	17	6			
Patrick, Rev. George	-	7	17	6			
Platt, Rev. W. F.	-	7	17	6			
Redding, Rev. Robert	-	7	17	6			
Roby, Rev. William	-	7	17	6			
Selkirk, Rev. John	-	5	5	0			
Simpson, Rev. Robert	-	5	5	0			
Sowden, Rev. Joseph	-	7	17	6			
Steven, Rev. James	-	5	5	0			
Story, Rev. George	-	7	17	6			
Stuart, Rev. Dr.	-	10	10	0			
Townsend, Rev. George	-	7	17	6			
Townsend, Rev. John	-	7	17	6			
Towne, Rev. Thomas	-	7	17	6			
Tyler, Rev. William	-	7	17	6			
Upton, Rev. James	-	7	17	6			
	Carried over				598	12	1
					Waugh,		

	£.	s.	d.	£.	s.	d.
Brought over	343	17	6	598	12	1
Waugh, Rev. Alexander	-	7	17	6		
Wilks, Rev. Matthew	-	7	17	6		
Williams, Rev. William	-	7	17	6		
Williams, Rev. Griffith	-	7	17	6		
Wilmshurst, Rev. Samuel	-	5	5	0		
Wilson, Rev. George	-	10	10	0		
Winkworth, Rev. William	-	7	17	6		
				399	0	0

SECOND CLASS.

Crowther, Rev. Timothy	-	6	6	0		
Dunn, Rev. William	-	6	6	0		
Fisher, Rev. Moses	-	6	6	0		
Hall, Rev. Thomas	-	6	6	0		
Smelle, Rev. William	-	6	6	0		
Towers, Rev. John	-	6	6	0		
Vidler, Rev. William	-	6	6	0		
				44	2	0

THIRD CLASS.

Banfield, Rev. Joel	-	3	3	0		
Drew, Rev. Thomas	-	4	14	6		
Pinnock, Rev. William	-	3	3	0		
Rogers, Rev. John	-	3	3	0		
Sutcliffe, Rev. William	-	4	14	6		
Wearing, Rev. Richard	-	4	14	6		
Williams, Rev. John	-	3	3	0		
				26	15	6
Total Receipt	-			1,068	9	7

SUNDRY

	£.	s.	d.
SUNDAY DISBURSEMENTS.			
By cash-books, ledger, &c. &c.	8	19	4
By printer's bill on the first institution of the Society	30	10	0
By do. and postage of letters	21	6	4
By Mr. Birchenough's bill for the use of his room	3	18	0
By cash to pew-openers, and other incidental expenses	1	18	9
By Secretary's salary from September 1798	45	0	0
By purchase of 1050l. stock in 5 per cents, at sundry times	902	13	9
By balance in Treasurer's hands	54	3	5
	1,068	9	7
	0	0	0
	0	0	0
	0	0	0
	0	0	0
	0	0	0
	0	0	0

THIRD CLASS.

0	3	3	THE END.	Barthol. Rev. John
0	4	4	-	Barthol. Rev. Thomas
0	3	3	-	Barthol. Rev. William
0	3	3	-	Barthol. Rev. John
0	4	4	-	Barthol. Rev. William
0	4	4	-	Barthol. Rev. Richard
0	3	3	-	Barthol. Rev. John

Printed by S. GOSNELL,
Little Queen Street, Holborn.

